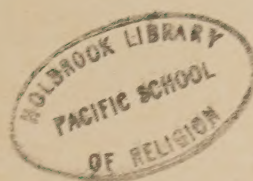


# The South India Churchman

The Magazine of the Church of South India



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OCTOBER 1967



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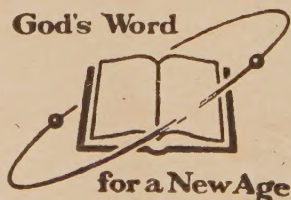
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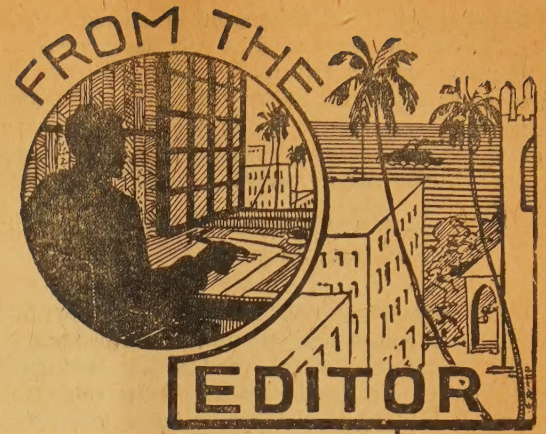
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# The Bell and the Beacon

Four hundred and fifty years ago, on October 31st 1517, All Saints' Eve, a notice in Latin, inviting readers to take part in a debate, was posted on a Church door in Germany. This was a usual procedure, and as nobody came forward in response to the invitation, the matter might have passed into oblivion but for the fact that the notice was issued by 'the Rev. Fr. Martin Luther, Master of Arts, Master of Sacred Theology and official Reader therein' at the local Wittenberg University, and the notified subject, under ninety-five heads, was 'The Elucidation of the Virtue of Indulgences'. How different might have been the course of history if the authorities of the Church had responded to Luther's reasoned appeal and studied his arguments with an honest and a good heart. Unfortunately the acceptance of Luther's Theses by the Church authorities and the discontinuance of the sale of indulgences would have seriously interfered with their finances. Pope Leo X, in addition to his many other expenses, needed money at that time for the completion of St. Peter's at Rome, and the Archbishop of Mainz, Albert of Brandenburg, was short of money to refund to his bankers the heavy loan he had taken in order to pay the Pope for his second Archbishopric, so that Luther found that in raising this particular subject, he had disturbed, like Paul at Ephesus, a hive of powerful vested interests. At first the authorities treated the Theses with contempt as the mouthings of a drunken German who would feel different when he was sober, but they soon found that they had mistaken their man. Luther, like Karl Barth, has been likened to a man climbing in the darkness the winding staircase of an old Cathedral steeple. As he reaches out to steady himself his hand lays hold of a rope, and he is startled to hear the clanging of a bell. Whether Luther intended it or not, the bell-rope was pulled and the sound has gone out into all the earth. It found an echo in the hearts of many in Germany who were disturbed about the spiritual condition of the Church at that time, and it has been answered by the bells of many lands and many generations passing on the summons to repentance and reform.

Thomas Carlyle has suggested that every nation stood or fell according to the attitude that it assumed towards Martin Luther, and there are those who believe that whether the CSI stands or falls will largely depend on what it thinks about the great Reformer. What then should be the reaction of the CSI as the sound of Luther's bell comes to us again on this Ninth Golden Jubilee of the posting of the Ninety-five Theses? So far as is known we are holding no official celebrations. Some may feel that an old quarrel among Western Christians in Europe in the sixteenth century has little relevance for a new and independent Church founded in India in the twentieth century, and may even doubt as to whether the questions asked and the solutions given in so different a situation at the time of the Reformation are as valid for the Indian Christians of today as they were for Luther's contemporaries. We in the CSI must certainly try to look at the Reformation from the viewpoint of a new united Church which seeks to be both Catholic and Reformed. Our first reaction is obviously deep sorrow that the Church became divided. The posting of the Theses at Wittenberg, however justified by circumstances and prompted by the highest motives without any thought of secession, proved to be the match that set fire to a train of powder, and resulted in a chain of explosions which shattered into fragments the united Church of the West. A Church like the CSI cannot view the tragedy of this fragmentation without distress and must take



to its own heart the lesson, already hammered home by the recent secession of the 'Stephenites' in Madhya Kerala, that a united Church can only be preserved by ceaseless vigilance in the maintenance of truly Christian standards of fellowship, faith, ministry and conduct. We are also called in real earnest to continue our appointed task of trying to piece the fragments together again. That we now seem in sight of organic union with the Lutheran Churches in South India after years of consultation is one sign of our attitude to Luther and the hope of forthcoming consultations with the Mar Thoma Church is another proof of our catholicity.

The largest of the fragments is the Roman Catholic Church itself and the CSI is being bitterly attacked in certain quarters for its growing fraternisation with Roman Catholics since the visit of the Pope to India and the Vatican Council. We spring from those who were brethren before the Reformation, and now that the Roman Catholics no longer consider us as heretics only fit for the burning, but as separated brethren with whom friendly relationships should be renewed, as a united church can we honestly refuse an equally friendly response, when there are so many things that we can do for our common Lord together? In many ways it is still the same Roman Catholic Church as in the days of Luther, making the same extravagant claims to authority as the only true Church, still preaching those same doctrines that Protestants believe to be unscriptural, with additional dogmas which make re-union even more difficult, and following the same practices, though not quite so blatantly, which we cannot but regard as superstitious. With unabated vigour it still seeks to make proselytes of CSI members and to set up new schools and congregations, sometimes even in compounds adjoining ours, in areas where we have been at work for many years, nor does it scruple to use methods from time to time which we would regard as questionable. If our Roman Catholic brethren really believe that there is no salvation outside their own Church, we can hardly blame them for their proselytisation among our people, nor can they blame us if our cordiality leaves something to be desired when with their tongues they own us as brethren but with their hands endeavour to take away our children! Nevertheless there is an amazing difference between the Roman Church as it was in the days of Luther and as it is today. It is unthinkable that a man as worldly, pleasure-loving and self-seeking as Leo X, would ever be elected Pope in these days, even with a father like Lorenzo the Magnificent behind him, or that a youth of the unprincipled character of Albert of Brandenburg would at the present time be permitted to accumulate two archbishoprics and other preferments, however much he might be willing to pay for them. The general picture of a corrupt, ignorant, lazy and immoral clergy, whatever truth it may have had in the days of Luther, is certainly not a correct picture of the Roman Catholic



clergy today. A definite wind of change has been blowing in Rome and some of it at least has come from Wittenberg. Reunion with a reformed Roman Church does not now seem as impossible as once it did, and Luther's bell does not toll so mournfully in our ears. It is sad, however, that indulgences still form part of Roman Catholic practice, though not with the blatant publicity of Pardoner Tetzels cry :

'As soon as the coin in the coffer rings  
The soul from Purgatory springs.'

The real tragedy of the Reformation for the CSI is this : However increasingly we may acknowledge the value of the rich contribution which the CSI has received from the undivided Church (and we especially remember it at the season of All Saints), and however much we may be ready to welcome the friendly advances of our Roman Catholic brethren and to co-operate with them in Christian dialogue and action, so long as they continue to adhere to the Papal pretensions, unscriptural theology and superstitious practices which Protestants associate with the use of indulgences, Church Union between us is inconceivable. We stand with Luther. We can do no other.

We stand with Luther, but we do not stand with him alone. More perhaps than any other Church can the CSI claim to be Reformed as well as Catholic, for in it there have converged, as possibly nowhere else, the three main rivers of the Reformation, not only the German, but also the Genevan and the Anglican, not to mention other by no means negligible streams of so-called Dissent. Thus upon the CSI has fallen the responsibility for showing to the world a Church such as the Reformers at their best wished it to be, with all the virtues and none of the faults of the complementary and sometimes conflicting movements associated with the names of Luther, Calvin and Cranmer. Twenty years ago God gave us the chance not simply to bring some fragments together again but to build a new Church that might be a model for Catholics and Protestants alike, and turn the tragedy of the Reformation into the triumph of a Church all-glorious. In the CSI Constitution are these words : **'It prays that it may never use the provisions of this Constitution under which it begins its life that they will become barriers against the fuller truth and richer life to be attained in a wider fellowship, but that it may always be ready to correct and amend them as God's will becomes more clearly known.'** It is twenty years since this Constitution was accepted. Is the CSI really serious in its professed readiness 'to correct and amend'? Then let it turn to Wittenberg and consider whether there are any areas already where reformation should be considered.

In his Theses Luther forced attention on the mercenary aspect of indulgences. The love of money was proving the root of all kinds of evil. The CSI does not sell indulgences but in how many of our Churches do mercenary interests predominate? There is a true story of a group of visitors who recently stayed in Madras and wished to worship at St. George's Cathedral but could not do so as they were unable to find the Cathedral because it was hidden by the high buildings erected in its compound. There is a mad rush in these days to commercialise as much of our property as possible on the plea that more income is needed. No doubt the sons of Annas justified their Temple Market for the same reason, but the Lord cleansed it nevertheless. Property is no substitute for individual Christian stewardship

and may prove a snare and a delusion as the Church of the Middle Ages has shown us.

Another issue with Luther was the corruption of the clergy. We may claim, and doubtless rightly, that the morals of the CSI ministry are higher than those of the clergy of the Middle Ages, but there are dissatisfied laymen who are certain that all is not well. There are Achans in our camps and not all are unordained. Achan was but one and there were hundreds who were honest but his dishonesty robbed Israel of moral strength and victory. Can anyone deny that there is a leaven of the Pharisees and of Herod among us? It is only a small leaven in a very big lump, but unless it is purged the leaven will spread. There is tremendous temptation to lower our standards in a country like this where corruption is rife at all levels, and the man who can get away with the most is too often regarded as the finest man to follow. We must give heed to our discipline and if necessary overhaul its provisions, which can only too easily be circumvented. One great defect in the Constitution is the absence of a provision giving the Moderator a power of enquiry. We do not want to bring back dictatorship, papal, episcopal or otherwise, but timely help from the centre may be able to save the situation when there is grave trouble in a diocese.

One result of the Reformation was the encouragement of national Churches. According to its Constitution the CSI desires, 'conserving all that is of spiritual value in its Indian heritage, to express under Indian conditions and in Indian forms, the thought and life of the Church Universal'. We may be the Church in South India but we have not yet become the Church of South India in a real sense, or in the way that the Lutheran Church became the Church of Germany or the Anglican Church that of Britain. Our Constitution would not permit us, even if it were possible, to become a State Church, but there is great need for a Church that can speak for India, whose voice will command respect, whose representatives are found in every worthy movement for national progress, and whose leaders will not be afraid to fight the good fight for justice, righteousness and freedom. We need Indian Lutherans whom the people will follow to make India truly great and free. There must be no more suspicion about our loyalty to India or of our indifference to national problems.

Finally, we must not overlook an unforeseen result of the Reformation on the Roman side, the impetus to fresh efforts in evangelism, shown in particular in the Society of Jesus and the coming of St. Francis Xavier to our shores. We may have reservations about certain things the Jesuits did and said, but their heroic love for Christ and passion for souls are a challenge to us all. In these days when our missionary colleagues may be compelled to leave, more than ever do we need a thoroughly consecrated Indian Company of Jesus, with the vision of Xavier, the devotion of Sunder Singh, and the high courage and pure faith of Martin Luther. 'I call this Luther a great man,' wrote Carlyle. 'He is great in intellect, great in courage, great in affection and integrity; one of our most lovable and gracious men. He is great, not as a hewn obelisk is great, but as an Alpine mountain is great; so simple, honest, spontaneous. . . A mighty man. What were all emperors, popes and potentates in comparison? His light was to flame as a beacon over long centuries and epochs of the world; the whole world and its history were waiting for this man!' The Bell and the Beacon—we thank God for them both.



# The Importance of Being Humble

'Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted'

—(St. Luke 18:14)

King Solomon has shown us the way to be humble. Centuries later Jesus Christ showed us how to be humble. Looking at the lives of these two individuals it is not very difficult to realise where greatness lies; greatness lies in humility. Humility is a many splendoured thing. One can be humble in the midst of one's riches; one can be humble in one's knowledge; one can be humble in one's talents; one can be humble in one's relationship with his neighbours.

For a mere human, however, to be rich and yet to be humble would seem ridiculous; to be knowledgeable and yet to be humble would appear rather foolish; to be talented and yet to be humble might even provoke laughter. But this is where religion comes in. We must understand one basic fact: that riches, knowledge and talents are God-given gifts and, hence, we have a responsibility not to use these gifts for bad purposes. And, one cannot use these gifts to good purpose unless one possesses a sense of humbleness in his basic fundamental outlook. This is the religious aspect.

From the point of view of philosophy, humility arises from the realisation, on the part of a person, that he or she is by no means perfect in anything. Therefore, there is absolutely no point in putting on airs of superiority. Bragging, for instance, does not pay. A rich man bragging about his riches becomes poor very soon; we have seen and read such cases in our own time. God had given Marlyn Monro all the attributes of feminine grace coupled with talents in acting. She misused these attributes and started throwing her sex around. We all know too well the tragedy of her life. As regards knowledge, the more one knows that he knows less, it is so much the better for him. On the other hand, once he gets into his head that he knows everything, then his downfall is all too imminent.

Solomon was quite conscious of his shortcomings in his role as a King to rule over the vast multitude of Israel and Judah. Perhaps a lesser man, when asked by God as to what he would want, might have asked for more riches, for the annihilation of his enemies or for a long life, so that he could enjoy his position as a King that much longer. But Solomon was not interested in all these things; he was interested only in fulfilling the task which was given to him by God. He knew that only by God's assistance and His guiding hand could he be a good and effective King of the Jews.

Jesus Christ went down on his knees, washing the feet of his disciples, to show that one's greatness is not by any means lessened by being humble. On the other hand, if one wants to be great, He said, one must humble himself.

Humbleness—the opposite of haughtiness and arrogance—is something that one has to practice. Such a practice, however, is facilitated and made effective only if it is associated with the Supernatural that guides our destinies. The basic fact to remember here is that being humble is a state of mind; and the mind is very individual. An individual, therefore, would do well to listen to the promptings of his mind because the mind (or the Conscience) is inherently inspired by God. There is a lovely bhajan which says:

'Sukh ke kaliaan dukh ke kanten—mon sab ka adhar,  
Mon se koyi bath chupena—mon ke nain hazar;  
Jag se chahe bhagle koyi—mon se bhag na paye.'

This means that, both for the flowers of happiness as well as the thorns of unhappiness, one's mind is responsible; if one tries to hide anything from one's mind, the mind has a thousand eyes; one may run away from his fellow man but he just can't run away from his own mind. Therefore, a person will disobey his mind's directions at his own peril. King Belshazzar of Babylon did that—and the writing on the wall was prompt and precise. There is no doubt, then, that only those who are in constant touch with the Divine can cultivate the attribute of humility. Here we come to the crucial exhortation of the Bible: 'Seek ye first the Kingdom of God'.

Jesus Christ was quite clear in His mind when He said this to the multitude; and *we* should be quite clear in *our* minds as to what we should seek. At first sight, of course, this exhortation would appear bleak, dreary, mirthless, uninteresting and dry; and the modern mind, particularly the military mind, would become defiant and shoot back with the question: 'So what'? The statement, by itself, would certainly bring back the answer 'So nothing'; and, tacticians as we are, we would promptly discard this factor as useless in our appreciation of the life struggle. But, very fortunately, the answer is not 'So nothing', because the complete statement says: Seek ye first the Kingdom of God, and His righteousness; and all these things will be added unto you (Mathew 6:33). Now, we just cannot ignore this factor in our life appreciation, can we? There is a definite gain here! Dr. Stanley Jones has put down this thought very neatly: Get the spiritual straight, and the material will be guaranteed. (Abundant Living.)

So we go back to Solomon and his answer to God's question. Solomon realised the shortfall in his capacity to rule the people; he was aware of his inexperience in the matters of state; and he was aware, also, of the utmost need to be with God and be guided by Him. The upshot of the whole episode was that God was so pleased with Solomon's reply that He gave him everything that a man could wish for—riches, peace and prosperity in the country, wisdom to judge and to rule. In fact, even till today, King Solomon stands out as the incomparable, the most celebrated and the most wise king that ever lived. Because he humbled himself in the presence of God, he was elevated by the same God. There is a very clever story to illustrate this point. A man was caught in a storm, out in the jungle, and he promptly took shelter in a large trunk of a tree which had an opening at the base. After he got in, however, the intensity of the storm increased, and a large branch of the same tree broke and fell down just against the opening of the tree trunk and effectively closed the opening except for a very small gap. Obviously there was no chance for him to get out of the tree trunk through this small opening. As the storm raged, so did his fears. This was just the time, naturally, for him to think of God and, in the process, to think of all the sins he had committed. Looking back on all his wickedness, he felt so humble and so small that he was able to crawl out of the tree trunk!

Therefore, the lesson for us today, my friends, is that arrogance does not pay, showing off doesn't pay, sabre rattling doesn't pay and false pretences do not pay. What pays is the approach to our lives in all humility with our



God as our guiding light; to be aware of our shortcomings; to realise that no one has the right to feel superior over his fellow man; and to be conscious of the fact that what counts in life is the practical result of our conduct and not the hypothetical prospects of our ambitions. To be humble does not imply subservience; there is a sublime dignity in

being humble. Let us remember our Lord's words: 'For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted'.

School of Signals,  
Mhow, M.P.

D. ASIRVADAM,  
*Lieutenant Colonel.*

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## Papua and Madras

The largest island in the world with the exception of the continent of Australia, is New Guinea and Papua is a country in South-East New Guinea. Situated in the low latitudes, it has an uniformly high temperature and abundant rain. Hence there is dense vegetation and communication and travel are rather difficult. Papua is governed by Australia.

Missionaries like Mr. Ane Malapo and Rev. Peter Wedde, filled with the love of Jesus Christ, felt the need to spread the 'good news' to the inhabitants of far away Papua. They have settled there and are doing God's work. Mr. Ane Malapo is at Port Moresby and Rev. Peter Wedde and his helpers are in the Gavuone district.

In 1947, the London Missionary Society sent out Rev. Satya Joseph, (the first Indian minister to Papua) as a teacher-Pastor. After years of faithful and loving service he died. Today his grave is greatly honoured in spite of the fact that the Papuans fear death and spirits.

Somebody had to be sent in place of the late Rev. Satya Joseph. The CSI now accepted the responsibility of sending a new minister, to continue the work in Papua, but, unfortunately the Australian Government passed certain entry regulations making it impossible for a replacement to be sent from India.

Although no Indian presbyter could minister in Papua, the CSI Board of Missions agreed to assist the Papuan work financially.

Nevertheless, the CSI decided to continue missionary work, but from a new base and Thailand was ideal. Rev. and Mrs. Paul Manickam were chosen as Rev. Satya Joseph's successors. They work amongst the leprosy patients in Thailand. Missionaries in Papua have to travel by a manually operated Canoe and this was found to be both a difficult and slow process. In order to facilitate their travel, the CSI appealed to the local churches to raise funds to buy a motor for the Canoe.

The share of the Madras Diocese was above Rs. 500 (the total cost was estimated to be about Rs. 3,500). There were announcements made, both in the churches and in the

Sunday Schools concerning this. The students of the Egmore Wesley Sunday School were greatly interested in this and decided to launch a project, to raise funds for Papua. A Christmas-card competition was held, amongst the Sunday school scholars. They were requested to paint their own ideas of Christmas-cards. They were provided with drawing sheets, and bright poster colours. After the usual class hours, the children stayed behind a little longer and painted their pictures. Great was their enthusiasm! The finished products were placed before a Selection Board and four of the paintings were chosen, as the best. These were later printed into lovely Christmas-cards and were ready for sale. Little Indra Raj had painted a beautiful green Christmas tree loaded with lovely red parcels and gifts. Shanthakumari David had drawn the three wise men and their camels, journeying to Bethlehem. She had not forgotten the guiding 'star of wonder'. Ravikumar Chelladurai of the Junior section had done 'Bethlehem by star-light'. Ten-year old Stephen Dawson did the lovely and lowly manger scene. Besides these, the Girls' Sunday Club also prepared beautiful eye catching wrappers and gift tags.

A special service was held on Sunday, October 23rd, after which these Christmas-cards and other articles were on sale. By the kind co-operation of the parents and friends of the Egmore Wesley Church and Sunday School, both cards and wrappers disappeared fast. There was a real good sale and the church was able to send Rs. 200 to the Synod Board of Missions, as their contribution.

The enthusiasm and their talents of the Sunday School students helped to raise funds for this worthy cause. This work of the Egmore Wesley Sunday School was greatly appreciated. The India Sunday School Union was truly impressed by it and it intends to hold a similar Christmas-card competition on an all-India basis this year. Then the children of the different Sunday Schools, all over India can take part and feel the joy and pride of it too. We wish them all success!

JOLLYAMMA JOY.

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## C.S.I. CALENDAR

- October 8—Twenty-first after Pentecost: Daily Work  
15—Twenty-second after Pentecost: The State  
18—St. Luke, Evangelist and Physician  
22—Twenty-third after Pentecost: Christian Giving  
29—Twenty-fourth after Pentecost: The Christian Hope  
November 1—All Saints  
5—Twenty-fifth after Pentecost: The Two Worlds



# C.S.I. Mission to Thailand

## Thailand

A small country east of Burma, was once known as the ancient kingdom of *Siam*, but since 1932 it has its present name, which means the 'land of the free'. The word 'Exotic' seems to have been invented to describe this fabled 'land of smiles'. A recent author has called this country as the 'jewel of Asia', and it is true. Though it is small, only about the size of Spain or France, it stands out as one of the prominent countries of Asia. For one thing, in the desperately overcrowded Asia, this lovely country is still under-populated, only about 30 millions of people. Again, in Asia where many countries are struggling against hunger and poverty, specially our own country, Thailand has always enough to eat, and somebody has named her as the 'Canaan of the east'. It is hard to see beggars throughout the country, but we can meet many thousands of Buddhist monks with their begging bowls, who have made themselves to be beggars. Again, in a part of the world that has been dragged into one or other European empire or other, Thailand has remained self-governing always. She never had been under any other foreign rule. Also, in the present century many of the Asian countries have been split into two or more countries of kingdoms: India and Pakistan, North and South Korea, National and Red China, North and South Vietnam. But Thailand has so far stood as one kingdom, under the rule of one king, specially because she is positively anti-communist. The national religion in Thailand is Theravada Buddhism, and religion plays an important part in the Thai's daily life. It is estimated that there are about 30,000 Buddhist temples in this country, and about 25,000 Buddhist monks with their saffron-robos and begging bowls are seen in each and every village. Thais are always charming, clean and generally beautiful except for their tiny eyes, and they like beautiful things. They keep their house very clean and in order and they are very hospitable to strangers and foreigners. They practise gentle manners and they never speak with a loud voice. Even in a big market also their silence is remarkable, and even when they quarrel they are not noisy!

## Thai Church

The knowledge of Christ was first brought into Thailand in 1662 by the French Roman Catholics, and the Protestant Missions began only in 1828 by two European Missionaries, one English and a German. The American Presbyterian Mission has been one of the important groups among the Protestants from the very early times, and the history says that 22 missionaries had to labour for 18 years to get the first convert. Various other denominations also sent their missionaries into Thailand, and many churches were established here and there, specially in northern Thailand. During the Second World war the Japanese armies occupied Thailand for a few months, and the Christian Church had to face a great time of peril, persecutions and purification, because at this time the nominal Christians betrayed Christ and became Buddhists, but the Faithful ones grew in faith and witness. From that time onwards the Thai Church began to grow rapidly and Thailand is still a virgin soil for seeds of the Gospel, and an opened door for Evangelization. At present the strength of Romans is about 60,000 and the Protestants 30,000. *The Church of Christ in Thailand*, which is predominantly Presbyterian has about 25,000 Christians. This Church has federal union with many other Protestant denominations, thus enabling many other churches to

send their missionaries to work under the guidance of this Church. Therefore, the American Baptist Church has representation with this church, and missionaries from the 'Disciples of Christ' and the 'Marburger Mission of Germany' (Lutheran background) are working along with this Church. Still more important is that many Asian Churches of various denominations also have sent their missionaries to work along with this Church itself. The United Church of the Philippines, the Presbyterian Church of Korea, the United Church in Japan and the United Church in Indonesia have sent one or more missionaries to the Church of Christ in Thailand. And our family has been sent from the Church of South India to work in this Church in Thailand, which is growing rapidly towards ecumenicity.

## Our Share in the Thai Church

We have been in Thailand for the last about eight years. The first three years were mainly spent in studying the language and doing direct evangelistic work in and around Nan. Then we visited India for eight months, and during our second term we were living at the McKean Leprosy Island near Chiangmai, and we had various types of ministry. At first, I was teaching in the Christian Service Training Centre, which is usually known as the C.S.T.C. This is one of the five departments of the Thailand Theological Seminary. There are two sections in the C.S.T.C. one for the healthy students and other for the leprosy students and I had been teaching in both. Many of our students used to be new converts, whose parents and relatives are still Buddhists, and they need our counsel and help in various ways. I had the privilege of director in charge of the leprosy section during their outside class-hours, so that I had more opportunities to move closer with them. Personal contact with these leprosy students, helping them to prepare their study sermons, meeting with them for a report meeting of their Sunday work in various leprosy churches and offering intercessory prayers, were some of my pleasant duties with them. It was quite an enjoyable time to travel with them in our Landrover, to eat their food and sleep under the same roof. Besides, I was the Pastor of about ten leprosy Churches or groups in the country. The farthest group is about 100 miles from our home. Mrs. Manickam always accompanied me to visit these groups, and led Women's meetings and prayer groups. My pastoral work includes Annual revival meetings in some of these groups, House-visits and evangelistic campaigns. Our revival meetings produced good results in many occasions. Also we had successful summer evangelistic campaign with our healthy students. All our faculty members used to take our healthy students to other provinces for intensive evangelistic work for about 6 to 8 weeks. We presented the Gospel by religious dramas, stage-conversations, Gospel movie-pictures, personal witness, distribution of good-news leaflets and selling Bible portions. We meet opposition, problems, difficulties, but many souls have received the knowledge of Christ.

## Gist of some of our main tasks

By the grace of God about 130 adults have been received into the Church Baptism by our ministry. We were enabled to found a small new group of Christians of 8 members. I was strengthened to publish a Bible study leaflet of 12 pages in Thai, and in each month 2,600 copies were distributed in many parts of the Church of Christ in



Thailand. This ministry continued for about 4 years. It was God's grace that I could write and publish a Sermon Book in Thai, containing 100 sermons for various occasions and seasons. This is the first book in Thai of this type, and very useful for all the evangelists and preachers. Also, I translated the CSI liturgy in Thai, and this has been twice used in Chiangmai when many appreciated. Gospel preaching Teams were started in three churches of non-leprosy congregations. Mrs. Manickam also had the privilege of installing new Women Fellowship groups in three leprosy Churches.

### Our Furlough in India

Four years and three months have passed since our family left the shores of India for Thailand, and we bless the name of the Lord for all the mercies and guidance we have received from His arms through these years.

Also, we thank one and all the members of the CSI for supporting and upholding us through your prayers and prayerful gifts in all these times. Through your prayers God has enabled us to be useful in some way to the Thai Church, and their people. During our furlough we hope to visit all the Dioceses of the CSI, spending about seven to ten days in each. We have brought colourful slides, tapes with Thai music and a few exhibits which we will use during these visits. We request the co-operation, cheerful contribution and prayerful support for this great task which God has entrusted with our Church.

J. T. PAUL MANICKAM,

(Missionary of the CSI in Thailand on furlough)

Jehovah-Shammah,  
Thirunelveli-7.

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## IMAGE AND FACT

(Quoted from the Rev. John V. Taylor's article in the 'Guardian' on the opening of the new CMS Headquarters in London).

If ever a public image needed to be refurbished and corrected it is that of the missionary today. Since publicity relies so heavily on pictures—photographs, films, posters—the problem can be posed in a simple question: how can one portray the job of a modern missionary visually but without distortion? It is really another aspect of the 'Honest to God' debate.

The man in the topee, Bible under his arm, is a caricature which lives on as a joke. Few people nowadays believe it to be a true picture, but nothing very vivid has taken its place. The alternative is to show people engaged in technical assistance overseas: teachers, medical and paramedical specialists, agricultural advisers, social workers, with theological teachers and industrial chaplains thrown in for good measure. This, in fact, is how the publicity of almost every missionary society presents its enterprise these days.

This appeals to the pragmatic spirit of our time. But by equating a missionary society with any other of the agencies providing technical assistance it prompts the question whether there is need for such a variety of organisations. Why not let the Ministry of Overseas Development recruit all such workers and direct them to wherever the need is greatest?

But this is not the whole of the picture. A missionary—and unfortunately we have not found a less loaded word by which to distinguish him—is one who, whatever skill he is offering, sees men whole and longs to serve them in their human entirety. Believing that human life has a God-ward relationship, he refuses to make the usual dichotomy and leave either the 'spiritual' or the 'practical' solution of a problem to another expert. Whatever the camera may show of the help he brings to an individual or a community, there is always an invisible plus in his service.

The invisible plus is present in the teacher who not only

equips her pupils for their examinations but also helps them to relate their anxieties to Jesus Christ. Or in the doctor who knows not only how to eliminate suffering but also how to help his patients to endure their pain and, if it must happen, to die as children of God.

This is not proselytism but healing—healing of the whole man, and of the whole situation. It is the same approach to human need as Christ's and is what non-Christians are asking for. 'Will you ask your committee to find another teacher like you?' said the principal of a Muslim school to one Christian on the staff. Requests such as these are not infrequent and give the lie to those who still think of a missionary society as the agent of some sort of religious colonialism.

To go to the service of other men with a strong sense of this invisible plus, a person need not be a professional missionary or church-worker. The job can often be better done by someone in contract to an overseas government or university or independent organisation. But whether they be 'church workers' or strictly 'lay', such people will be very greatly helped to sustain their sense of purpose and to 'stay put' long enough to make their service worthwhile if they can be specially linked together. Such a fellowship must offer an appropriate training, keep its members in touch with one another and with those interested in their work, and provide opportunities during home leave for consultation and the renewal of enthusiasm.

This is precisely what CMS is trying to be. It includes, on an equal footing, not only 'professional missionaries' but also those who go overseas in a secular capacity but with an identical underlying purpose. This is a serious attempt to belong to the second half of the twentieth century. It is the image, not the fact, which is out of date.



# The Right to Strike !

**It seems that in these days of democracy and free-speech, everyone and anyone feels that he has the right to go on strike !**

But No ! There are millions of workers in India who toil day and night throughout the year, without pay, without a holiday, without any comfort or happiness, and—above all—without the right to go on strike ! We speak, of course, of the ANIMALS—the ANIMALS without which India could not exist, to whose help India perhaps owes more than to anyone or anything else. Let all the animals go on strike for but one day, and almost the whole of India's internal economy would be affected.

HOW WONDERFUL INDEED IT WOULD BE IF INDIA'S ANIMALS COULD GO ON STRIKE ! One can picture the procession, hundreds of miles long, led by a couple of elephants. Between them they would be holding aloft a banner on which would be inscribed 'JUSTICE FOR INDIA'S ANIMALS'. Then would come the cows, whose slogans would read, 'If we are so sacred, why starve us ?' and 'Please let our babies have a fair share of the milk which was intended for them'. Following the cows would be the bullocks and the buffaloes. One of their slogans would be 'Please do not prod us with nailed sticks' and another 'Please remember that we can travel faster if you do not overload us'. Next would come the horses, the overworked tonga and jutka ponies, underfed and many of them lame and with sore mouths, continually urged on by the raucous yells of their unfeeling drivers. And the donkeys, many of them with untended sores, and legs crooked by the heavy weights which they had to carry. Surely these would carry a banner, 'We can serve you better when we are well and strong'. This group would be followed by the sheep and goats, whose slogan would surely read 'We give you our milk, wool and our lives. Show us mercy'. And now would come the performing animals who are prisoners for life in the Circus, forced under conditions of cruel suffering to perform silly tricks for the empty amusement of thoughtless people. And the Monkeys. Yes, the Monkeys. The banner would bear the words, 'Why do you pack us into crates and send us to a wretched death across the seas ?'

And the dogs ! Stray dogs, starving dogs, dogs lamed by the stones thrown at them, and who regard human beings with terror because of what they have suffered from them in the past. They would say to us, 'We are the friends of man. Treat us as your friends'.

And the largest group of all would cry—'If you must kill us, let our end be quick and painless !'

\* \* \*

But No ! The animals cannot go on strike. They are our slaves. It is left to us to strike every blow we can on their behalf, by representing their wrongs, which they are powerless to do for themselves.

## Practical Suggestion

- (1) Remember, always, 'Blessed are the Merciful'.
- (2) Support the Society for the Prevention of Cruelty to Animals (Hyderabad), the Animal Welfare Board (Madras 20), the Catholic Study Circle (6 Onslow Gardens, London, E. 18).
- (3) Find a good home for stray animals.
- (4) Avoid any Circus which displays performing animals.
- (5) Keep a copy of 'The Prevention of Cruelty to Animals Act 1960 (Publication Division, Government of India, Delhi, Re. 1.20), and consult your Police Inspector about cases of cruelty. The Inspector-General of Police, Andhra Pradesh, has recently alerted all Superintendents requesting them to see that the provisions of this Act are implemented. Cruelty is illegal.
- (6) Remind drivers of overloaded vehicles, and those who beat their animals unnecessarily, that they are liable to prosecution.
- (7) If animal sacrifices are offered in your neighbourhood consult your Police Inspector.
- (8) If Monkeys are caught in your neighbourhood, and packed in crates, to be sent to Delhi, consult the Animal Welfare Board (Madras 20). Probably the Govt. regulations are being infringed. Also, report to your Police Inspector.
- (9) If you are a Teacher, remind your children that knowingly to cause unnecessary suffering to any fellow-creature is WRONG. You will find the book 'Animal Stories' by Crystal Rogers very interesting and useful (Animal Welfare Board, Madras 20, price Re. 1.30 including postage).

(With grateful acknowledgements to 'Animals Friend', P. O. Box 302, NEW DELHI 1 and the Crusade against All Cruelty to animals, 3, Woodfield Way, London N. 11).

'Dr. E. Stanley Jones, internationally known Evangelist, Author, World Traveller and Missionary, will conduct a preaching mission in India from February 17 to May 10, 1968. He will begin his tour in Kerala and work his way up to Delhi. Those interested in inviting him to speak for three or four days, are requested to correspond with Bishop Gabriel Sundaram, Bishop's Lodge, Abid Road, Hyderabad-1, A.P.'



# THE LIGHTBEARERS

## (A Pageant for World Sunday School Day)

The Pageant 'The Lightbearers' was written for the Mysore Diocese of the Church of India and five scenes from it are reproduced here.. (With the approval of the Bishop in Mysore).\*

### PROLOGUE

(A teacher with a small Sunday School class ready to leave.)

**Teacher :** All right, children. You may take your drawings home. Come on time next week, remember. Ruth and Jothi! I'd like to see you before you go. (Ruth and Jothi go to the teacher. The rest leave).

**Teacher :** I only want to ask what you were laughing about in class. You distracted the others, you know.

**Ruth :** Nothing, teacher.

**Jothi :** It wasn't nothing Ruth. It sounded silly and I didn't understand so I laughed.

**Teacher :** What sounded silly, Jothi?

**Jothi :** Last week you told us to say 'Jesus said, "I am the Light of the World." This week you said it was Jesus said, "Ye are the light of the World"'. How can we be the lights of the world, if He is the light already. Which is right?

**Teacher :** Both are right, Jothi. But to show you how both are right is a long, long, story starting even before Jesus was born. Come, sit down over here with me and you shall hear it.

*Teacher and children move to the side of the stage and remain there while the scenes are played but take the central position again for each Interlude.)*

### Scene I: Simeon in the Temple

The Court of the Women in the Temple. Stretched right across the front is an archway held up by two poles with the words 'Gentiles who enter this temple shall die.' There is a crowd of people moving around. Some bring children to a priest. Some giving offerings. An old woman (Anna) in a corner is praying. Simeon led by a young boy enters from the auditorium up the front steps of the stage and under the archway.

**Boy :** Two more steps, great—grandfather, and then you are up. Where do you want to go?

**Simeon :** Put me down on the stool by the porch, my child.

**Boy :** Not many people here yet. You don't usually come here as early as this do you?

**Simeon :** I felt the Spirit within me urging me to come. But I can't see the people clearly. And I must know who comes today. You must tell me.

**Boy :** Poor grandfather! Your eyes are dim with age.

**Simeon :** They are dim with looking for the coming of the Messiah. Just as old Anna's knees are worn out with praying for it.

**Boy :** Our people have been waiting such a long time. Do you think the Messiah will ever come?

**Simeon :** I know he will and I shall see Him.

**Boy :** Grandfather! How do you know?

**Simeon :** I have had a vision. An angel told me that I should not die until these poor dim eyes had looked upon the Christ.

**Boy :** It must be soon.

**Simeon :** I feel it will be today. The child is already born. The star has appeared, and there are stories of shepherds seeing angels.

**Boy :** Here is the priest Matthias.

**A Priest :** Good morning, Simeon. How are you? Wonderful old man you are for your age. Always here in the Temple. (To a group of Greeks coming in from off the stage below the steps) Hey there. You Greeks! Read that warning and don't come any further at your peril. (The Greeks go off).

(Priest also moves off)

**Boy :** Why aren't the Greeks allowed into the Temple grandfather?

**Simeon :** We Jews were chosen by God to serve Him as a holy people. The Gentiles were not chosen nor are they holy. But when the Messiah comes the Gentiles shall come to His light. They shall see his salvation and we shall glorify his name together.

(Enter Mary and Joseph with Child).

**Boy :** Here is a poor couple with a tiny baby. Only a month or two old. They have come some distance, I think. The man is carrying two pigeons.

**Simeon :** Ah then, they have come about the child.

**Joseph :** Yes, Sir. You are right. He is our first born son so we are bringing the dedication offerings and my wife has come for purification.

**Simeon :** Where are you from?

**Joseph :** Just now we come from Bethlehém, but our native place is Nazareth.

**Simeon :** What is the child's name?

**Mary :** His name is Jesus.

**Simeon :** Jesus. That means Saviour. (Mary nods.) Is this the Child who is born to save His people from their sins? Give Him to me. (Mary gives him the child) Yes, this is indeed the Child. Anna, Anna, here is the Messiah, the child who have prayed for and longed to see.

(Anna rises and hobbles swiftly forward)

**Anna :** The Christ. The Messiah. Oh that I should live to see this day. Thanks be to God.

**Simeon :** Now Lord lettest Thou Thy servant depart in peace according to Thy word. For mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples. A light to bring revelation to the Gentiles and the glory of Thy people Israel. (Curtain)

### Interlude A

**Teacher :** And so Jesus came as the Light of the World. He said 'When I am in the world, I am the light of the world.' But He also told his followers. 'Ye shall be my witnesses' and 'Ye are the light of the world'.

\* Scenes on Ziegenbalg, Azariah, Nirmal, Papua can be obtained from The Hon. Literature Secretary (ISSU), 2D, Mission Road Bangalore-27.



*Jothi* : But how could *they* be lights ? What did they do ?

*Teacher* : After His death, they took the light which Jesus came to bring to other places. It is said that Thomas.

*Ruth* : (interrupting) The one who wanted to see the nail prints !

*Teacher* : Yes, that same Thomas ! It is said that he brought the lights to India. Be quiet now. You will see . . . . (They go to the side again)

## Scene 2 : ST. THOMAS

(The beach at Meliapor. Fishermen are mending their nets. Enter St. Thomas.)

*Thomas* : Did you have a good catch last night ?

*1st Fisherman* : No. We fished all the night and caught nothing.

*Thomas* : That's what happened to some friends of mine who were fishermen in Palestine. But something wonderful happened to them afterwards.

*2nd Fisherman* : Tell us.

*Thomas* : You remember what I was telling you yesterday about the Lord Jesus.

*2nd Fisherman* : The one who is the Saviour of the World.

*Thomas* : Yes. Well one day He came down to the lake side and saw these friends of mine. He asked them the same question, 'Have you caught anything?' and like you they said, 'No we fished all night and caught nothing.' Then Jesus said, 'Let down your nets on the right side of the ship.' It seemed a silly sort of thing to do but they obeyed.

*1st Fisherman* : They wouldn't catch much like that in the morning.

*Thomas* : But they did. They had a huge catch, so big they had to call for help to land it.

*3rd Fisherman* : That was like a miracle.

*Thomas* : It was a miracle. One of them, it was Peter, jumped into the water and swam ashore. He fell at Jesus's feet and said 'Leave me, Lord, for I am sinful man.'

*1st Fisherman* : Why did he say that ?

*Thomas* : He didn't feel worthy to be in the same place as Jesus. But Jesus said 'You know how to catch fish, Peter. Follow me and I will make you into a fisher of men.'

*3rd Fisherman* : Fisher of men ?

*Thomas* : To save men ; pull them out of the sea of sin to land them safe on the shores of salvation. Jesus often told us too that we were to be lights so that men would know of God's love. That is why-I came to India—to bring the light and to tell about salvation.

(Enter 4th Fisherman running)

*4th Fisherman* : Brother Thomas ! Brother Thomas !

*Thomas* : What is it ?

*4th Fisherman* : You must fly. The king has sentenced you to death and his soldiers are coming to take you now.

*Thomas* : I am not afraid to die for my Lord.

*2nd Fisherman* : We know that. But you must live to tell us more about Him.

*Thomas* : Where can I fly ?

*4th Fisherman* : You see that little hill over there ? There is a cave in it where you can hide. We'll bring you food.

*3rd Fisherman* : That's good idea. The cave has got two entrances so if they search for you one way you can escape the other and run to the bigger hill beyond it.

*Thomas* : How shall I get there ?

*4th Fisherman* : I'll show you. Follow me. Quick. (They run out.)

*1st Fisherman* : Here they come. What shall we tell them ?

*2nd Fisherman* : We'll say he ran to that side. (Pointing opposite way.)

(Enter Soldiers and others.)

*1st Soldier* : Where's that foreign preacher. I thought he was here.

*3rd Fisherman* : He was but as soon as he heard you were after him he ran off there. He must be hiding in the sand hills.

(They all rush off in the wrong direction.)

## Interlude B

*Ruth* : What happened, teacher ? Did they catch him ?

*Teacher* : Not just then, but they did later. They killed him.

*Jothi* : So the light must have been put out.

*Teacher* : No. The light kept on shining in Kerala and the Mar Thoma Christians today remember St. Thomas who obeyed Jesus' command to be a light in the world and to shed His light.

*Ruth* : But what about the rest of India. Who were the lights to bring Light to them ?

*Teacher* : Other carriers of the light first went from Jerusalem to Europe and then one after another, often with long years between, lightbearers came to India. One of these was an English shoemaker named William Carey. (They go to the side.)

## Scene 3

(Carey's Work room in Serampore. Carey and Marshman are at work with several translators. The press is assumed to be just off-stage.)

*Carey* : There ! That's the Gospel of St. Mark in Gujarati finished. How is the Marathi getting on, Marshman ?

*Marshman* : We are half way through the book of Revelations, Carey.

*Pundit* : The Sanskrit Bible is almost complete too, sir. It only lacks the Book of Job.

*Carey* : Wonderful. Brahmins will find that useful. (Enter Ward.)

*Ward* : Carey, here are the proofs of the Bengali New Testament.

*Carey* : The whole New Testament ?

*Ward* : Yes.

*Carey* : God be praised. Soon many of the people of India will be able to read God's Holy Word in their own mother-tongues. Enough for today. Let's all go home for supper. Goodnight, gentlemen.

*Pundits* : Goodnight, Sir.

*Ward* : I'll stay and lock up. (They all go except Ward.) That's funny, (sniffs). It smells as though somethings burning. What can it be ? (He looks out through the door by which he came in.) Its the Press ! Fire in the Press ! Help ! help ! Fire ! Bring water ! Oh, my precious proofs, I must save them. (He dashes back into the press. The others run in with pots of water, together with servants.)



*1st Servant*: (as another servant rushes back for more water.) There's a well just outside the back door. It's nearer. (The other servant dashes back into the press.)

*Carey*: (Shouting to him in the Press). Don't open that door. You'll make a draught. Don't open the door. Oh! He's opened it. Too late. (They all return from the Press coughing.)

*Ward*: They opened the door. The place went up in flames. It's a furnace.

*1st Pundit*: Is everything lost?

*Carey*: What was in there, Ward?

*Ward*: The Second book of Kings in Sanskrit, the Gospels in 6 languages, the Telugu Grammar and the Sanskrit Dictionary.

*Carey*: Not the Dictionary! Oh no! Years of work destroyed.

*Ward*: And all my alphabet letters and the mould to make them.

*2nd Pundit*: It took you ten years to make all those moulds.

*Ward*: It will take another ten years to make them again.

*Marshman*: But without the letters we can't print anything at all! (Enter servant.)

*Servant*: Sir, I found these among the bundles of stuff we saved.

*Ward*: The moulds. Thank God. The moulds are saved. I can make the letters again.

*Carey*: How long will it take you?

*Ward*: I can get the Bengali type ready in ten days and all the types within ten months.

*Marshman*: But all that translation, to have to do it all over again.

*1st Pundit*: And the dictionary burnt.

*2nd Pundit*: It's too much to ask of any man.

*Carey*: Not, if it is God's work and God is with him. We'll do it better next time. We've more experience. The Devil can hinder us but he can't stop us. India shall have the Bible in all of her many languages. (Curtain)

### Interlude C

*Ruth*: Teacher, why is it that only people from other countries have listened to Jesus words 'Ye are the light of the world' and tried to carry the light with them to other places?

*Teacher*: The story isn't ended yet. At first, what you say was true. Then as more and more people in India learned about the Light of the World, some knew they must go to others with the light.

*Jothi*: Who were they, teacher?

*Ruth*: Where did they go?

*Teacher*: The first were a little group of men in the far South in Palayamkottai. They prayed about this. They got others interested and they raised money. Then the first of them went to Dornakal in Andhra Pradesh to show the light there. A man called Azariah followed and became the first Bishop of Dornakal. So you see Indian Christians did learn to be Lights in the world.

*Ruth*: But that wasn't the world. It was still India.

*Teacher*: It was a daring venture in those days.

*Jothi*: But have Indian people ever gone to be lights in the world, outside India, I mean.

*Teacher*: Certainly. They have gone to Africa, to Papua, to Thailand. Now Indian Christians are finding that they can go into countries which will not admit people from the West. Some have gone into Tibet to take the light there.

*Ruth*: Sadhu Sunder Singh went to Tibet, too, teacher.

*Teacher*: Yes, and it was his words which inspired an Indian woman to dedicate her son to carry the light to Nepal next door to Tibet. But when changes came in Nepal, all the lightbearers were put into prison.

(Points to stage)

See. They are showing a prison in Nepal.

(They move to the side.)

### Scene 4: Prem Pradhan in Nepal

(Inside a prison in Nepal. Prem Pradhan, the missionary, is singing Christian Lyrics with the other prisoners.)

*Prem*: Now I will read you some verses from the Bible telling us about the love of Christ Jesus. (He reads Romans 8. verses 31-32, 35, 37-39.)

*1st Prisoner*: Is that why you can sing songs so happily even in prison?

*Prem*: Yes. God is with us here just as much as when we are free. He was crucified because He loved us. I am glad to be allowed to suffer a little for Him.

*2nd Prisoner*: Can I get a copy of that book?

*Prem*: You can buy one. A New Testament costs two rupees.

*2nd Prisoner*: I could raise the money somehow after I get out from here. My brother would lend me half of it and I could sell the shirt I left at home.

*3rd Prisoner*: Why has nobody told us about the Saviour Jesus before?

*Prem*: How can they? Your Government put in prison those who would tell you.

*2nd Prisoner*: But they couldn't stop us telling our own people, could they? (Enter Jailor.)

*Jailor*: You are ordered to hand over your books.

*Prem*: What books?

*Jailor*: Your books about your God, and your song book.

*Prem*: (Handing them over) I suppose I have to obey but I strongly protest.

*Jailor*: You are also commanded not to preach to the other prisoners any more.

*2nd Prisoner*: If he is not allowed to preach, then I will preach for him.

*Jailor*: All preaching is forbidden.

*Prem*: God has commanded his servants to preach the gospel. We must obey God rather than man. I cannot obey that order. Do what you will with me.

*Jailor*: We will see about that. (The Jailor goes out.)

*Prem*: Did you really mean what you said to the Jailor? About being ready to preach the Gospel?

*2nd Prisoner*: Yes, of course I did. Next month I shall be released. I'm not going back to stealing any more. I'm going to live honestly and wherever I go I shall preach about the Saviour.



1st Prisoner : So shall I.

3rd Prisoner : And I.

Prem : 'All things work together for good to those who love the Lord.' Oh God thank you for sending me, to this prison. (Curtain)

### Postlude

Teacher : There, Children. You see Indians became light-bearers, too.

Jothi : Teacher, was it quite black dark in India before Thomas and the others came with the light.

Teacher : No Jothi, it wasn't. For centuries the people of India had seen light but they have always been praying for more. One of their prayers is 'From darkness lead me to light'. We believe that Jesus is the Light of the World, the light all men are searching and praying for. We remember too that He said 'You are the light of the world.'

Jothi : That means me.

Ruth : And me.

Both together : And all of us.

(A Tableau is formed as the children sing a suitable song.)

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## Letter to the Editor

Dear Fellow Worker,

Greetings from the Lutheran Centre, Madras !

The Centre was established in 1950 in the City of Madras as the India branch of the Lutheran Hour, Saint Louis, U.S.A., a world wide organisation of radio evangelism. Radio programmes produced in our studio on tape were first broadcast from Ceylon, then from Manila and now by the powerful radio station at Addis Ababa, Ethiopia—'Radio Voice of the Gospel,' a project of the Lutheran World Federation. But soon the Lutheran Centre will lose its identity and merge in a new larger set-up 'Christian Arts and Communications Service.'

In 1965 the Lutheran Church-Missouri Synod undertook to establish a project in Madras which will serve the local Churches in its outreach through arts and communications. A piece of land was purchased and a spacious building has now been constructed at a total cost of approximately Rs. 9,00,000. In addition to the existing radio work, new departments for production of literature and drama will be established.

The new building at 3, Eldams Road, Teynampet, Madras-18, dedicated, to the glory of the Triune God, on 23rd September 1967, from that date will be known as the 'Christian Arts and Communications Service.'

Negotiations are carried on to make this a real 'service' to all the Churches in the area. To quote the words of the Rev. James W. Mayer, Secretary for South Asia of the Lutheran Church-Missouri Synod 'we see it as a channel for participating with God's people in India in a way that lends a tool for our common task and provides a facility for the local Church's ministry, without the overtones of dependency so characteristic of a former era.'

May I request you to make special announcements of this in the coming weeks and remember us in your constant prayers.

With Christian greetings,

Yours sincerely,

Lutheran Centre,  
3, Nungambakkam High Road,  
Madras.

B. W. CHELLADURAI.

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## Christian Union of India

Opening Address by J. R. Chandran at the Meeting of the Enlarged Working Committee held at New Delhi on 26—28, May 1967

At the beginning of our session it is good to remind ourselves of the aims and objectives of the Christian Union.

First, it is important to bear in mind that it is not a political party. We do not believe in communal political parties. Our country has suffered much from communalism and we are opposed to any movement which encourages or promotes the communal spirit. Any party promoting only the interests of a particular section of the population will be a danger to national unity and strength. Political parties should necessarily have a policy concerned with the well-being of all sections of the people. Members of the Christian Union will be free to join any party which in their judgment promote national interests and seek justice for all.

Secondly, the Christian Union of India does not have as its aim the promotion of communal gains for the Christian community alone.

Thirdly, it is not a political organisation in the ordinary sense of the word but an organisation with a social and political mission. It seeks to fulfil the Christian respon-

sibility in the political life of the nation. Let us remind ourselves of the motto and objectives as formulated at the beginning. The motto is 'To serve India in the name of Christ.' This was chosen because of our conviction that the Christian Union of India if it is to be dynamic and effective it should be inspired by our faith in Christ. The vision of Christ's concern for man, his love for man and the universality of this concern shall be a continuous source of inspiration for the Christian Union.

The objectives were stated as follows :—

- (a) To strengthen and promote the secular democratic character of the Indian Union
- (b) To co-operate with other agencies for the task of the development of the nation and for seeking social, economic and political justice for all individuals and groups wherever that is denied regardless of religious or communal affinities.
- (c) To educate the Christians in the rights and duties of citizenship in a secular democracy and to help



them participate responsibly in the life of the nation at all levels.

- (d) To strive for international peace, justice and goodwill and to co-operate with agencies working towards that end.

On the basis of the motto and the objectives we can also make certain positive affirmations about the Christian Union.

*First*, it is a recognition of the fact that Christians belong together because of their common faith in Christ and because of Christ's reconciling work on the Cross. The Christian Union gives a specific concreteness to the togetherness of the Christian people. Some have asked if this role is not already fulfilled by the National Christian Council. The answer simply is that in spite of all the good that the NCC is and is doing it is not enough. It has certain serious limitations. It is too much tied to ecclesiastical structures. It does not include all Churches. It has limitations of functioning freely in the social and political fields. There is genuine need for an organisation which will mobilise all the Christian people to express their Christian solidarity.

*Secondly*, it follows that the Christian Union of India is an organisation for the whole Christian people. As such there will be no clerical domination in it. Nor will the clergy be excluded from its organisation and programme. It is not ecclesiastically conceived and therefore no distinctions or divisions will be made on the basis of clergy-lay differentiations. Membership, service and leadership in the Christian Union will be on the basis of the Universality of the rights and privileges of Christians and on personal merits.

*Thirdly*, the Christian Union will see to recover the servant image of the Christian community. Already we have a high record of humanitarian service. But the service centres such as, schools, colleges, hospitals, orphanages, do not necessarily represent the service motive of the Christian community. They have even become sources of pride for the community or centres by which the Christian community serves itself. In many ways the community's attitude to these Centres of Christian humanitarian services need be radically reconsidered. Further the Christian community also needs to think of ways in which as a community it can influence the social and political structures of the country. This can be done only through political and social workers. The community has to develop a concern for inspiring its members to take up political and social action as their life mission, and giving support not only of prayer but also of money and other forms of encouragement to the social and political workers. The country needs dedicated political workers and the Christian community should produce more such workers who will be able to win the confidence of all sections of the people.

*Fourthly*, the Christian Union of India will help to define the goals to be reached in the social and political realm which Christians ought to work for. The Christian goals are much more radical than what any of the present political parties or organisations have expressed so far. The Christian goals will be based on the Christian concern for the restoration of the full human dignity of every person. We have to ask what human dignity means in terms of food, clothing, housing, education, medical aid etc. which a person ought to have. We have to ask also what it means in terms of responsible participation in the life of the nation. Human dignity should not simply be

spiritualised. It has to be understood in terms of concrete experience of the fullness of human life on this earth. At the same time it is not just the abundance of 'animal life' which we seek for men. Man's fulfilment of dignity requires spiritual and cultural values. But these are to be understood as values which will enrich the corporate and personal life of all members of the human community. Christianity has no value for another worldliness which ignores the realities and responsibilities of this world. Christian spirituality is such that it must necessarily be expressed in this worldly human relations.

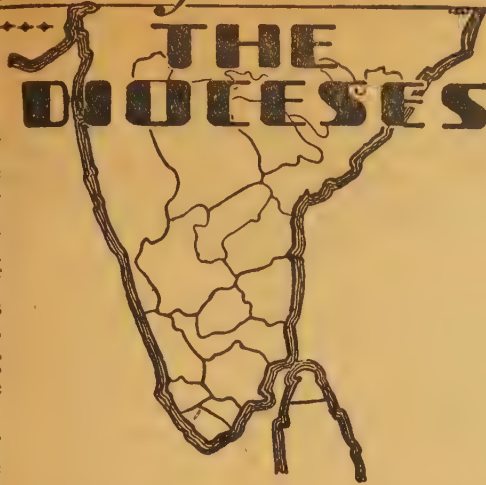
*Fifthly*, the Christian concern for social and political justice is a concern for all. We certainly have a special responsibility for our own members. As long as we neglect our members we cannot become strong enough to help others. But if our concern is limited to our membership alone we shall be betraying ourselves. Christ has called us to be his people only in order that the whole of humanity may know his love and reality of being his people. Therefore the Christian Union will seek justice for all. The Christian Union will co-operate with all agencies working for justice. The Christian Union will also seek the co-operation of others in fighting injustice wherever it may be found.

*Sixthly*, The Christian Union will establish a special relationship of co-operation and mutual consultation with the Catholic Union of India. It is good that we already have a nation-wide organ for the Roman Catholics of India. We can learn a great deal from the experience of the Catholic Union. At the same time we cannot ignore the differences of approach between the Roman Catholics and others. Therefore at least for a period the Christian Union of India has to be a movement distinct from the Catholic Union. But in the social and political spheres we have a large area of agreement for common action. We should, therefore, seek to establish as early as possible a Common Joint Council of the Catholic Union and the Christian Union which can act on behalf of the whole Christian community of India in matters of common interest and common concern.

*Seventhly*, The Christian Union of India does not go to the people asking for membership or support merely on the basis of an idea. It has to go to the people with a specific programme which will appeal as fulfilling a real need. What this programme is we have not yet spelt out. One of the tasks of this meeting is to give some guidance to the Branches about the programmes they should undertake. These programmes should be such that they seek to meet the felt needs of the Community in general and not just the Christian Community. In working out the programmes we should also seek the co-operation of the several existing organisations such as the Indian Christian Association, the Council of Indian Christians, and the like in different parts of the country. The Christian Union will not make itself to be a rival organisation to the existing bodies. At the same time none of the existing organisations has the same kind of aims and objectives as the Christian Union. Therefore the Christian Union will establish as close cooperation as possible with the existing organisations and gradually explore possibilities of their affiliation or merger with itself. What is needed is a nation-wide organ for mobilising all Christians to express their solidarity as the people of Christ and to be able to fulfil their social and political responsibility to the whole nation.



## THE DIOCESES



### SOUTH KERALA DIOCESE

#### Consecration of New Bishop

Sunday, July 2nd was a memorable day for the Diocese. It was on that day that the Rev. William Paul Vachalan was consecrated bishop to the Church of South India and installed bishop of the South Kerala Diocese which was lying vacant for a year after the retirement of the Most Rev. A. H. Legg who was also the Moderator of the C.S.I.

The function took place in the Mateer Memorial Church, Trivandrum, in the afternoon, and was attended by a huge gathering consisting of the clergy, the church workers and members of the Diocese and eminent invitees from outside.

The Deputy Moderator the Rt. Rev. J. E. L. Newbigin was the presiding bishop, and he was assisted by the Rt. Rev. A. G. Jebaraj, the Rt. Rev. T. B. Benjamin, and the Rt. Rev. M. M. John.

The Revs. K. P. Philip, Isaac S. David, J. W. Rasalam, and S. Alfred read the lessons from the holy Scriptures. Bishop T. B. Benjamin preached the sermon. The Revs. I. Jesudason and N. Stephen, principals, KUTS and the Bible school, Christugiri, Varkala, respectively presented the candidate to the presiding bishop for consecration.

Subsequent to the function of consecration, there was a reception accorded to the new bishop, the Rt. Rev. William Paul Vachalan, who replied to the several speeches made on the occasion by selected persons.

The whole programme of the day was concluded with a grand tea-party served in the Triple Jubilee Memorial Hall adjacent to the M. M. Church.

#### Inauguration of Bible School

The C.S.I. Bible School, Christugiri, Varkala, was inaugurated on 15th June 1967. The students and the principal arrived at the spot the previous evening. They all assembled in the hall and elected one of them as secretary provisionally for a limited period.

At 10 a.m., the 15th, arrived the ministers, the office-bearers and other members of the Diocese, who were previously invited by the principal.

The Rev. M. James, District Chairman offered the opening prayer.

The inauguration function was conducted by the principal, Kerala United Theological Seminary (K.U.T.S.) the Rev. I. Jesudason, M.Th., S.T.M., Rev. K. Jesudason, Mr. C. Isaac, Mr. T. Y. Harris, Sister H. M. Fletcher and Mrs.

Milledge spoke briefly on the occasion. The chairman gave an inspiring sermon based on the faith of Abraham, and offered special prayer for the students and the staff of the institution.

This is an institution newly started by the Diocese to give one year's training to Volunteers who were already in church work in small congregations, but had no systematic course of training. The B. S. is housed in a building made some years ago for a teacher training school, which unfortunately had to be stopped some time later. After that, it came to be known as Christugiri Ashram. This also was found unworkable. Hence, it is now converted into a Bible School and put to the best use conceivable.

There are ten students this year. The principal is resident. The other staff members are visiting professors. A newly born baby of the Diocese, the Bible School needs warm support from all quarters through prayer and all other means.

N. STEPHEN,  
Principal.

### RAYALASEEMA DIOCESE

#### Adoni Division

A rousing reception was given to the Rt. Rev. C. S. Sundaresan, Bishop in Rayalaseema at Peddathumbalam on 5th September 1967.

The Bishop's car stopped before a huge arch of green branches and leaves atop which had a sign of 'WELCOME' erected on Adoni to Manthralayam Road. The Bishop was profusely garlanded and was greeted by several men and women. Then he was taken in a procession along with Mrs. Sundaresan, the Rev. N. David, the Divisional Chairman, and two lady missionaries, Kumari Thangamma and Racheal, through the main streets of the village,

occupied by cheering crowds, up to the CSI Church where they were warmly welcomed by the Christian Congregation.

The local pastor, S. Devamani introduced the Bishop and distinguished visitors to the largely attended gathering.

Then Sri N. K. Daniel, member of CSI Synod welcomed the bishop in a brief speech on behalf of the Panchayat Board, Peddathumbalam. He explained the progress made so far in achieving the targets in various fields especially in famine relief project undertaken by Miss E. Bending through N.C.C. representative Mr. K. Jacob. He appealed to the bishop to render more assistance to construct a well for drinking water to the economically backward people of Peddathumbalam.

The bishop was especially touched by the affection and goodwill enthusiastically displayed by the country folk. Replying to the welcome address, the bishop recalled a welcome given by the Corporation of Trinidad. He expressed his deep sense of gratitude and was very much pleased to note that Muslims, Hindus and Christians participated in the function together, without any disparity. He promised the people to help them when they are in need, and gave his blessings to them.

A Service was conducted and bishop gave an elaborate sermon from the Gospel of St. Mathew which inspired the hearts of the people.

After Luncheon, arranged in honour of the bishop the party left for Adoni en route to Cuddapah.

The visit of Bishop Sundaresan to Peddathumbalam will never be forgotten in the history of the village.

N. K. DANIEL.

#### Children's Rally in Cuddapah

Children's rallies are a new thing in our Diocese. Last year one was held in the Gooty Church Training Centre for the children of 3 Divisions and was outstandingly successful.

On August 25th 68 children, aged 8-12, arrived in Cuddapah, all rather shy and quiet. This didn't last long and soon we were busy trying to find ways of absorbing their boundless energy and enthusiasm. They were from towns and villages, all stages of education from complete illiteracy to 8th Standard, but they mixed remarkably well

(Continued on p. 16)





## WSCF EXECUTIVE ASKS FOR LARGER STUDENT VOICE; PLANS WORLD CONFERENCE FOR 1968

(Prague)—The 600-year-old Charles University was the scene of the first Executive Committee meeting to be held by the World Student Christian Federation in an Eastern European country.

Prof. Josef Hromadka of the Comenius Theological Faculty and Karel Hruza from the Ministry of Culture welcomed the committee members, who included representatives of student organizations in the German Democratic Republic, Bulgaria, Rumania, USSR and Poland as well as a number of Western nations. The Rev. Philip Potter, chairman of the Federation, spoke on trends in Student Christian Movements around the world.

The recurring emphasis throughout the meeting was on the Federation as a communications network. The Executive Committee sought to evaluate all WSCF programmes on this basis. Following a recommendation made by the publications consultation held immediately prior to its own meeting, the committee approved the calling of a communications secretary to develop more effective channels of communication both within the WSCF and between it and the Church and the world. Instead of relying solely on the written word, fuller use will be made of tapes, films, records and television.

The summer of 1968 will see the convening of 500 students and leaders in a World Student Conference in Finland. Sixty per cent of the participants will be from Africa, Asia, Latin America and the Middle East. The programme will feature seminars on new universities, rich and poor nations, politics, technology and urbanization.

Exploration of the meaning of Christian presence in the academic world led the Executive Committee to evaluate the Federation's structures. As a result, it recommended passage of a constitutional amendment requiring that half the members of the General Committee and Executive Committee be students.

The WSCF Committee on Work among Foreign Students asked for a consultation on 'Education Beyond the Nation'. It was decided to request World University Service to organize such a meeting and solicit the sponsorship of UNESCO.

The study project on China, which the Political Commission has conducted for two years, will henceforth take the form of two small regional working parties, one in Hong Kong in July, the other in North America early in 1968.

The sum of Sw. Fr. 1,500,000 (\$375,000) will be sought for 1968 to assist National Student Christian Movements, with special emphasis on leadership training and a publications programme for Africa.

An interesting part of the Executive Committee sessions was a Marxist-Christian dialogue conducted by Prof. Hromadka, Prof. J. Smolik of the Comenius Faculty, Prof. Milan Machovec of Charles University and Dr. Hranisca of the Sociological Institute of the Academy of Sciences.

EPS, GENEVA.

## 'Dynamic Collaboration' Urged by WCC Roman Catholic Group

(Geneva)—'The World Council of Churches and the Roman Catholic Church should pursue a policy of more dynamic collaboration', said the Joint Working Group at its fifth meeting in Ariccia, Rome, May 15-19.

The group discussed a number of issues on which increased collaboration might be appropriate, as well new methods for dealing with them.

The session of the working group was jointly chaired by Bishop J. G. W. Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, and Dr. Eugene Carson Blake, WCC general secretary.

In a statement issued to the press after the meeting, it was reported that special consideration was given to the nature of ecumenical dialogue, and a document on this subject will be published soon. The role of the churches in the life of the world and the particular obligations of cooperation in the field of service activities, economic justice and development, international affairs and world peace were thoroughly discussed.

Note was taken of the WCC Church and Society Conference and its emphasis on international and social justice, and

of the establishment by the Holy See of the Pontifical Commission on Justice and Peace. Joint consultations of specialists in this field were approved.

Reports of progress were received in a number of other areas, including mixed marriages, proselytism, bilateral conversations between the various confessional bodies, women's work and medical work.

The group prepared a statement on these and other questions which will constitute its second official report to its two parent bodies. It is expected that this report will be considered during the summer by Roman Catholic authorities and by the WCC Central Committee when it meets in August in Crete. After adoption by the two authorities the report will be made public.

At the conclusion of its meeting, the Joint Working Group was received by His Holiness Pope Paul VI. The next meeting of the Joint Working Group will be held in Italy, December 3-7, 1967.

EPS, GENEVA

## Church of Scotland Committee attacks Catholic Mixed-Marriage Rule

(Edinburgh)—The Church and National Committee of the Church of Scotland has objected to the Roman Catholic Church's policy on mixed marriages as an obstacle to cooperation with Protestant denominations. In a report published here the committee said:

'So long as the Church of Rome insists that the validity of a mixed marriage is dependent on obedience to its own Canon law, and refuses to recognise as valid a marriage celebrated before a minister of the Reformed Church, no real progress can be made to our mutual understanding and cooperation.'

The committee said it is not advisable for Church of Scotland ministers to participate in Catholic wedding ceremonies of mixed marriages. The full General Assembly of the Church will be asked to endorse this recommendation.

EPS, GENEVA

## Reunion Plan for the West Indies

(London)—Anglicans and Methodists in the West Indies have produced proposals for the union of their two

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churches which are similar to those now under consideration in England.

A report has been drawn up by the Joint Committee of the Anglicans and Methodists in the West Indies for study by the Methodist Conference and by the Bishops of the Province of the West Indies.

It is expected that the report will be sent down for further study at the local level.

The report approaches the whole question of union in a West Indian context. It recommends that consideration should be given to the establishment of inter-communion between the two churches as a first stage, after their ministries have been integrated and provision made for the consecration of Methodist bishops in line with the historic episcopate.

During the period inter-communion, it is recommended that a commission should be established to deal with liturgy, initiation, an ordinal, and such other questions as arise out of the separate traditions of the two churches. It also recommends the establishment of a joint co-ordinating committee to deal with structural issues, looking forward to the second stage for which the churches will covenant to establish organic union at some future date.

It is expected that, if these recommendations are acceptable to both churches in the West Indies, the procedure envisaged for England will be followed here also. The next step will be taken in the light of comments received from the dioceses and districts.

EPS, GENEVA

### **Christian and Missionary Alliance Will Evacuate Missionaries from Guinea**

(Hartford, Conn.)—The only major Protestant mission in Guinea announced plans here to evacuate its entire staff of 54 American and Canadian Missionaries from that West African Republic by June 1.

Dr. Nathan Bailey of New York, president of the Christian and Missionary Alliance, said the evacuation was deemed necessary following the the May Day speech of Guinea's President Sekou Toure.

Mr. Toure set June 1 as the deadline by which foreign religious workers must be replaced by Africans. He indicated that on that civil and military authorities would accompany all foreign personnel to the border and expel them.

The Alliance dispatched its foreign secretary, the Rev. Louis L. King of New York, to Guinea in an effort to mediate with Mr. Toure and to oversee the evacuation if the expulsion is not lifted.

Dr. Bailey pointed out that the Alliance churches in Guinea have been nationalised for some time. The Protestant church body is the Evangelical Protestant Church in the Republic of Guinea, and one of its own pastors, the Rev. Paul Keita, is its national president. Missionaries do not hold offices in the national church, nor are they pastors of local congregations.

EPS, GENEVA

### **Unified Healing Ministry Advocated at East Asian Conference**

(Tokyo)—A group of East Asian medical workers, 'frustrated by a feeling of separation and isolation' of their work from that of the organized church, has asked ministers, laymen and other medical workers to join them in an integrated healing ministry.

Ninety delegates and observers from eleven countries, attending the Christian Medical Workers' Conference sponsored by the East Asia Christian Conference, examined their societies and their Biblical faith. Then they prescribed treatment to restore unity to the healing ministry.

Achievements of the conference included: (1) a seven-page report, 'Toward a New Christian Concept of the Healing Ministry'; (2) the decision to meet in 1971; (3) a formal request for a full-time secretary of medical work on the EACC staff; (4) the appointment of four advisers to help the Executive Committee implement conference recommendations.

'The theological meaning of healing in a broad sense', said Katsumi Matsumura, 'is the salvation, restoration and recreation of man under sin. Healing does not stop with repair; it involves the creation of a new unity and integrity at a higher *Potenz* (level) than that which has been destroyed.'

Throughout East Asia, Christian medical work is hampered by the shortage of personnel and by increasing financial costs. The Philippines and Taiwan particularly reported being hit by the 'brain drain' as trained medical workers seek higher salaries and more attractive opportunities in other countries. All countries show a concentration of medical services in large cities with the resulting neglect of rural needs and an increasing incidence of social problems and psychosomatic illnesses.

Family planning, listed as a major problem in a number of the national reports, was the subject of a three-hour seminar.

The conference addressed to the EACC and its member bodies four questions dealing with (1) the responsibility of church members and the congregation for healing; (2) areas of

human suffering and need which call urgently on the *compassion* of Christians; (3) the attitude toward finance of East Asian churches and churches in the West; (4) control and supervision of Christian healing projects.

The question mark that remained was, 'How will the churches respond?'

Named as advisers to the Executive Committee were Dr. Shigeaki Hinohara, Japan; Dr. J. C. David, India; Dr. E. H. Paterson, Hong Kong; and Dr. C. Singhanet, Thailand.

EPS, GENEVA.

### **References Offensive to Jews Deleted from Catholic Texts**

(New York)—A world-wide movement to remove hostile references to Jews and other non-Catholics from Catholic text-books has been unusually successful in Spain, according to Philip E. Hoffman, chairman of the board of governors of the American Jewish Committee.

In Spain, according to Mr. Hoffman, more than half of all Catholic religious text-books that previously had expressed marked hostility to Jews and Judaism have been revised or eliminated.

This report coincides with a three-year research study into Spanish and Italian texts made at the Leonard M. Sperry Centre for Inter-group Co-operation in Rome.

In other parts of the world, Mr. Hoffman reported:

Intensive studies of French-language Catholic text-books, used in France, Belgium, Switzerland, and Canada have been virtually completed at Louvain University in Belgium;

An investigation of Austrian books has been started by an inter-religious commission at the University of Vienna;

Other studies are under way in West Germany, Portugal, England and Poland;

Catholic educational centres in Europe are sending revised text-books to predominantly Catholic countries in other parts of the world, notably Latin America. In addition, Catholic authorities in several Latin American countries have conducted text-book studies leading to significant revisions.

EPS, GENEVA.

### **The Delta Ministry—an Ecumenical Concern**

When churches on five continents give money to support a project in the USA, that is news! The Delta Ministry, only North American project for which the WCC's Division of Inter-church Aid, Refugee and World Service seeks support, was the recipient of \$138,927 during 1965 and 1966.



It came from councils of churches and communions in Europe, Asia, Africa, Australasia and Canada (in addition to money given directly by U.S. churches). Now in its third year, the Delta Ministry works among dispossessed Negroes in 15 countries in the State of Mississippi.

Goals of the DM, as outlined by the National Council of Churches' Division of Christian Life and Mission as sponsor, are four: (1) meeting immediate needs by distributing food and clothing; (2) economic development; (3) helping dispossessed gain full participation in public life; (4) education including literacy and job training, political education and spiritual growth. Most impressive has been DM's registration of 30,000 new voters, bringing pre-school education to Mississippi over strong objections of white politicians,

helping displaced plantation workers find new homes and means of support, and citizenship workshops.

At last count DM's staff numbered 26 (16 Negroes and 10 whites, 14 being natives of the State). But when funds run low, this figure is subject to change without notice. Ultimately DM hopes to work itself out of a job when Mississippi Negroes have gained 'enough self-confidence, articulateness, and power to negotiate on a basis of equality with the powers that be'.

(1) Delta Ministry is generating a new spirit and new hope among Negroes of all ages. (2) Urban culture is moving in but has not improved the plantation worker's living conditions. (3) Mechanical cotton-pickers have displaced much human labour, but some plantations still use old methods. (4) With aid of Delta Ministry, 100 refugee

workers erected 'Freedom City', planted and harvested soybeans and winter wheat. (5) Home industries started at 'Freedom City' have produced Nativity sets, candies and shelled nuts. (6) Temporary plastic houses were badly damaged last November by gale-force winds. Emergency funds were needed to provide repairs, food, clothing and bedding. (7) Above all DM is a ministry to people—people who have been rejected and repressed. (8) For many, who had never voted before, casting their first ballot is a proud experience. (9) An example of the leadership that has emerged among Mississippi Negroes is Mrs. Fannie Lou Hamer of the Freedom Democratic Party, an organization which has challenged the state's entrenched political oligarchy.

EPS, GENEVA.

## News from the Dioceses—(Continued from page 13)

and got to know something about the different areas from which they came.

They had one course on the life of Christ, and another on our Bibles, and several story sessions. There were games and film shows and lots of singing and one drama session.

We hope we shall be able to run more and more of these rallies, training the future leaders of our Church.

### Suvartha Jianti in Nanabalapalle

Suvartha Jianti, the Festival of the birth of the Gospel, was celebrated in Nanabalapalle on September 8th. It is a village of 25 Christian families, all very poor. Several of the children and young men dressed up to represent people of many nations and did a Bhajana from door to door, collecting for our Overseas Mission. The congregation followed them back to the Church where a huge world map was displayed as a back cloth. Against this background, with the dressed up people being used as living flannelgraph figures, the congregation heard the wonderful story of how the Gospel spread from Palestine East and West, and thus came to understand how the money they had just given would go to support pastors in training in Papua and our own Paul Manickam in Thailand. Several people bought Gospel and promised to try and pass them on to non-Christians.

P. B. H.

### Dornakal Diocese

*Visit of Rt. Rev. R. C. H. G. Elliott to Dornakal Diocese.* During August the Rt. Rev. R. C. H. G. Elliott, Bishop of Connor, Northern Ireland came to visit his brother Rt. Rev. A. B. Elliott who is retired and lives in Alir. Bishop Elliott was to have spent a month with his brother, but due to the closure of the Suez Canal he had to travel via the Cape and so his stay in India was reduced to two weeks.

Both Bishops visited Dornakal from Saturday August 19th to Monday August 21st. At the Sunday morning service the Rt. Rev. A. B. Elliott celebrated and his brother preached. In the afternoon the Pastorate gave a tea party for the two Bishops. At this function the visiting Bishop was presented with a copy of the CSI Book of Common Worship and a book about Dornakal Cathedral by which to remember his visit to Dornakal.

M. A. GOODMAN.

### DIOCESE OF MADURAI AND RAMNAD

#### Report of Missionary Festival

The Annual Missionary Sale organised by the Board of Missions of the Madurai-Ramnad Diocese was held in the grounds of the O.C.P.M. Girls' High School on Saturday, 5th August,

1967. From the previous evening there was a buzz of activity, and the sale got off to a flying start at 9 a.m. The new principal of the American College, Dr. M. A. Thangaraj, opened the Sale, and reminded us of our part in the great missionary outreach of the Church down the ages.

This year there were more stalls than ever, pointing to the participation of a greater number of pastorates, institutions and families in the effort.

It was our great joy to have with us Rev. and Mrs. Paul Manickam our Missionaries in Thailand, and during the day many people were able to meet them personally. It was another privilege to have Rev. J. J. Jesudason, Propaganda Secretary of the Synod Board of Missions with us; and he and the Paul Manickams put up a fine exhibition on the work in Thailand. Rev. Paul Manickam also gave film show during the day illustrative of his work overseas.

On Sunday evening we met together in the Webb Memorial Church, Madurai for a Thanksgiving Service conducted by Bishop Devadoss. Rev. Paul Manickam spoke about his work with the aid of coloured slides.

Once again our Missionary Festival brought people together in a fine fellowship and we have raised so far Rs. 8,867.50 once more an advance on our previous year's total.

SISTER CELIA.  
[OCTOBER 1967]



# NOTICES

*'We need in our day to think seriously as to how we can best use the modern mass communications media such as the radio and television in fulfilling the Church's mission to proclaim Christ to his world.'*

CARAVS, in co-operation with the Lutheran Centre, Madras and 'Suvarthavani' Vijayawada, have the pleasure in announcing a consultation on

## CHRISTIAN BROADCASTING AND TELEVISION IN PRESENT-DAY INDIA

Theme : Proclaiming Christ to His World.

Place : S. I. E. T. Institute, Hyderabad.

Dates : February 26-March 2, 1968.

Charges : No charges for food or accommodation.

Who will attend? : Chosen representatives from Churches including the Roman Catholic Church.

Travel costs : It is expected that the Churches will be responsible for providing the travel costs of their delegates. Travel help up to one way second class railway fare can be made available if needed.

100 delegates or more are expected to participate in this consultation. We expect many top Indian Christian leaders and eminent visitors from abroad to attend. There will be many opportunities for worship, fellowship and discussion. Practical demonstrations also will be arranged.

*Further details about the consultation will be supplied later to the delegates.*

**Please remember this important Consultation in your Prayers.**

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